sacerdotal purification of sin; on the eternal reward due beyond the grave to the pure and the impure, the pure living in an eternal ecstasy —"perpetual intoxi-cation," as Plato satirically calls it—the impure toiling through long ages to wash out their stains. *It* recast in various ways the myth of Dionysus, and especially the story of his Second Birth. All true worshippers become in a mystical sense one with the God ; they are born again and are "Bacchoi." Dionysus being the God within, the perfectly pure soul is possessed by the God wholly, and becomes nothing but the God.

Based on very primitive rites and feelings, on the religion of men who made their gods in the image of snakes and bulls and fawns, because they hardly felt any difference of kind between themselves and the animals, the worship of Dionysus kept always this feeling of kinship with wild things. The beautiful side of this feeling is vividly conspicuous in *The Bacchae*. And the horrible side is not in the least concealed.

A curious relic of primitive superstition and cruelty remained firmly imbedded in Orphism—a doctrine irrational and unintelligible, and for that very reason wrapped in the deepest and most sacred mystery : a belief in the sacrifice of Dionysus himself, and the purification of man by his blood.

It seems possible that the savage Thracians, in the fury of their worship on the mountains, when they were possessed by the God and became " wild beasts," actually tore with their teeth and hands any hares, goats, fawns, or the like that they came across. There survives a constant tradition of inspired Bacchanals in

their miraculous strength tearing even bulls asunder